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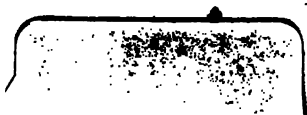
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110

K. 193



Richard Hooper, Clerk.



10

11

12

13

14

15

16

17

18

A
DISCOURSE
Concerning the
SALVATION
OF
RICH MEN.

Written Originally in GREEK,
By *Clemens Alexandrinus*.
Done into ENGLISH, by *J. Jones*.

LONDON:
Printed and Sold by *Philip Gwillim* in
Austin-Fryars, near the *Royal Exchange*, 1711.

ms. K. 193



A
P R E F A C E
T O T H E
R E A D E R.

[*This Preface was before the Book in Latin.*]

FOR as much as that excellent little Book of *Clemens Alexandrinus*, a very learned and antient Father, concerning the *Salvation of Rich Men*, hath been lost for many Ages; but at last, by the means of *Michael Geislerus*, was publish'd under the Name of *Origen's*, in a place quite beside the purpose, (namely, in his Commentary upon the Prophecy of *Jeremiah*,) and, as if it had not been publish'd to this Day, it came to the Knowledge but of
A 2 few.

A Preface to the Reader.

few : And what is more, being put in by *Cambesafianus*, in his Auction of the *Greek Fathers*, it still lay hid amongst a parcel of Modern Writers, amongst whom it was put up : I hoped that it would not be an unacceptable thing to the Learned, if I should make it come abroad at last under a better, that is, its own Authority. The Weight and Beauty of the Writing doth not only testify that the Work is genuine, but the Testimony also of *Eusebius Casariensis*, who in his Ecclesiastical History often commends the Book, and in his Third Book, Chap. 23. hath transcribed whole Pages of it; which were indeed in the *Vatican Manuscript* (to which Copy alone, for any thing we know hitherto, we owe the Preservation of this Work) loosely to be met withal, but were happily set in order out of *Eusebius*.

Hierom makes mention of this Tract in his *Catalogue* : Yea, and what is more, *Photius* also not only commends it, but hath set the beginning of it in his *Library Code* the Hundred and Eleventh.

A Preface to the Reader.

Eleventh. So that there is no place left to doubt of the State and Author of the Book.

In the mean time, I have not rejected the last Paragraph, *ἡ δὲ τὴ παλαιὰ, &c.* (that concerning the young Man) added by a Bookfeller, who sold this Tract for an Homily of *Origen's*, and therefore thought well to end it with a solemn Conclusion. I have observed elsewhere such things done, by this sort of Men, in some small Works that were *Cyprian's*.

It will not be needless perhaps to add, that there was some Gaps, or empty Places in the Copy, which would puzzle the Reader, that we have fill'd up with the Addition of some few Words; but, lest those things we have added should be mix'd with the Genuine, we have distinguish'd them with a Crotchet, [thus.]

Whereas this Tract alone would not have been big enough for Binding, I thought fit to gather the Fragments of this excellent Writer, that

A Preface to the Reader.

were scatter'd here and there, to make an Addition, that the Reader might have for a small Charge, what should make up what is wanting in the Editions of the Works of *Clemens*.

To this end we have added a small Commentary upon the first Canonical Epistle of *St. Peter*, the Epistle of *Jude*, and two Epistles of *John*, which *Cassiodorus* seems to have translated, and mention'd in his Book of *Divine Writings*; where he saith, that *Clemens Alexandrinus* had Expounded in *Greek* the first Epistle of *St. Peter*, the first and second of *John*, and that of *James*, (*Jude* rather.) He adds further, that he had (in as much as *Clemens* hath there spoken many things curiously, but some things again unadvisedly) caused it to be so translated into *Latin*, that by the leaving out some Errors, the Doctrines are more pure, and may be more safely embraced. He confesseth, without doubt, that he hath not so much play'd the Interpreter, as the Critick: And by this very bad, and I wish singular Example, whilst he

A Preface to the Reader.

he took pains to correct the Errors of the little Book, he utterly ruin'd its Authority.

This Work, in the Library of the Fathers, goes under the Name of *Adumbrationum*; by which Title it is commended by *Faber Stapulensis*, in his Commentaries upon the Catholick Epistles: Which Name it has also in an old Manuscript Code of *Cænobius Sancta Maria Montis Dei* of *Philip Labbeus*, in his distinct History of the Ecclesiastical Writings.

I do suppose these Commentaries were part of *Clemens's Hypotyposeôn*. And 'tis fit to believe, that *Cassiodorus*, who renders *scquidita Contextorem*, did render *ὑποτύψεις* *Adumbrationes*.

From the same Fountain of his *Hypotyposeôn*, we take that excellent Fragment to be, which the Exposition of *Nicetas*, a Greek Father, upon *Job* (published some Years ago, by *Patrick Young*, out of our *Bodleian* Library) hath preserved for us: To which those succeed, which are had in the Exposition



Richard Hooker (Clerk)

A Preface to the Reader.

tion upon *Luke*, published by *Corderius* in *Latin*.

Lastly, We have added (out of the *Greek Manuscript Copy* of *Clemens's Pedagogue*, which is kept in the *Royal Library at London*) a *Hymn ad Pedagogum*; subjoin'd to the t'other, which is to be found abroad in *Print*; which indeed a certain *Code* in the *Bodleian Library* sets forth under the Title of *ᾠδή the Obscure*.

There may be perhaps more of *Clemens's Works* to be met withal amongst *Writers*, either in *Print* or in *Manuscripts*, which may have escaped our *Search*; which if the *studious Reader* shall find, and acquaint us therewith, we shall account a singular *Kindness*: For as much as we reckon it a more *Holy* and *Christian-like Business* (in this very *troublesome Task* which we have undertaken) to procure the *Press* to restore *Antient*, than for us to coin *New Things*.

Hierom

Hierom's *Account*, &c.

Hierom in his *Catalogue*——

Clemens, a Presbyter of the Church at *Alexandria*, the Scholar of *Pantenus*, after whose Decease he kept the Ecclesiastical School at *Alexandria*; and was Master of the *κατηχητικὴν* Catechistical School there. His famous Writings, full of Instruction and Eloquence, treat as well of the Holy Scriptures, as of the help of Humane Literature: Of which are these. Eight Books of his *σπουδαῖς*. Eight Books of his *καὶ ἐκλογῶν*. One Book against the *Gentiles*. One Book of the *Passover*. A Dispute about *Fasting*. One Book, intituled, *Who is that Rich Man that shall be saved*. One Book of *Envy* or *Detraction*; and another of the *Canons of the Church*, and against them that follow the Errors of the *Jews*.

N. B.

Advertisement to the Reader.

N.B. *The Words mention'd in the foregoing Preface (to the Latin Edition) to have been added to perfect the Sense, where the Greek Manuscript was not legible, are likewise in this Translation marked [thus.] And the Translator designed some other Remarks, upon the account of some small Variations, which would be of no use to the English Reader, but were made for the sake of the Curious and Learned only, therefore were thought needless to be Printed.*

THE

T H E
T R A N S L A T O R
T O T H E
R E A D E R.

Christian Reader,

S*Ince thou hast already an account of the State and Author of this little Book in the foregoing Preface, I need not make any further Apology to confirm the Testimonies there brought to prove it, than that the Translator is therein very plain; and if any one should yet have any Scruples about it, let him but read Eusebius, and the other Authors therein mention'd, and he may be satisfied.*

The Latin Translator and my self had two different Aims (as well as Work) in setting

The Translator

Setting out this Book: Whereas, he says, he hoped to be accepted therein by the Learned World; I hope that the Unlearned in the Greek and Latin Tongues will accept me, for whose Reading I have endeavour'd to make it speak intelligible English, (keeping strictly to the Greek Copy, Salvo Idiomate Linguæ Anglicanæ, only with respect to the Idioms of the English Tongue) and give the Sense and Meaning of the Greek Author in plain Scriptural Language.

It was observ'd in the Latin Preface, that the last Paragraph was inserted by a Bookseller; and I say, so perhaps was the next foregoing Paragraph also, (or at least interlaced;) for there is somewhat in both that differ in Style and Doctrine from the rest: But, let every Body judge as they please, I fairly render'd it into English just as I found it in the Greek.

The Reader is made also to expect, next after the Book, some Works of Clemens, by way of Expounding, and Remarks upon the Epistles of Peter, James, and Jude: But take notice also, that it

to the Reader.

is said, Cassiodorus translated them into Latin; and that (by his own Confession) not fairly: I have not set it forth, as not having the Original Greek; neither was I afraid that the Book would be too little for Binding without it. My whole Aim and Design, Candid Reader, being rather to give thee something of good Authority useful for thy Instruction, than a great deal of Paper stuff'd with any thing of Notions, for thy Money. The next thing mention'd there, is that which follows this Book, as he says, out of Nice-tas, &c. which I have also translated. And afterwards, he speaks of some of Clemens's Works, the same as the former, publish'd by Corderius in Latin, which I have omitted for the Reason above-mention'd. The Hymn being in Greek Verse, I also set it in English.

I might add some of my Thoughts how this Tract came to suffer a longer Eclipse than some others of the Works of Clemens, throughout the long dark Night of Apostacy, that came over Christian Books, as well as Christianity it self. And in as much as all true Christians, I believe, will

Clemens Alexandrinus's
DISCOURSE

Concerning
What Rich Man shall be saved.

THEY that bestow *Encomiums* upon Rich Men, seem to me justly to be accounted, not only Flatterers and Servile, as highly pretending to gratifie Unthankful Things; but also Impious and Dangerous. Impious, because neglecting to Praise and Glorifie the only Perfect and Good God; from whom are all things, and in whom are all things; and by whom are all things; they ascribe the Honour [due to his Name] to Men wallowing in [sinful and unclean

B

clean] Living; [thereby] in short, lying under the sense of the Judgments of God. Dangerous also, in as much as Riches it self is enough to debauch the Souls of its Possessors, and to corrupt and lead them out of the Way wherein Salvation is to be attain'd. They, on the other hand, set them a-float, puffing up the Minds of Rich Men with a delight of their immoderate Praises, causing them to set at nought all other things but their Riches, for which they are admired: According to the Proverb, *adding Fire to Fire*; heaping Pride upon Pride, casting a Load upon their Treasures, a heavier Weight upon a heavy Element; from which it ought rather to be taken away, and cut off, as from a dangerous and deadly Disease.

He that setteth by, Mat. 23. 12. and exalteth himself, shall be humbled, and brought low, as the Word teacheth. It appears to me more Love to Mankind, than to flatter Rich Men [beyond measure,] [and to praise] them for what

what they have done amiss, to reprove them with [Admonitions, and] by all means possible [to endeavour] their Salvation; by begging this of God in Prayer, who assuredly and gladly sends such things to his Children: (By begging this, I say) that our Saviour by his Grace may heal their Souls, by enlightning, and bringing them to the Possession of the Truth; which, whosoever has received, and manifested by Good Works, he alone shall obtain the Prize of Eternal Life. But a Prayer out of a strong and fervent Mind, ought to be continued to the last Period of Life; and the ordering of what one hath (then) to dispose of, ought to be just and honest, extending to all the Commands of our Saviour.

II. Perhaps it is not one thing alone, that hath been the Reason that the Salvation of Rich Men is supposed to be more difficult than that of the Poor, but divers. For some having but slightly and hastily heard those

(4)

Words of our Saviour, *Mat. 19. 24.*
*It is easier for a Camel to go through
the Eye of a Needle, than for a Rich
Man to enter into the Kingdom of Hea-
ven*; despairing, as if they should ne-
ver attain Life; enjoying all things
in this World; and, as if this Life
only was allotted for them, depend-
ing wholly upon that, have gone far
out of the Way that leads to Salva-
tion; not thoroughly searching, nor
seriously weighing, who those Rich
Men are, of whom our Lord and
Master speaks; nor how, that which
is impossible with Men, is possible
with God. But others have rightly
and agreeably understood this, yet
neglecting the Works which lead to
Salvation, have not made sufficient
Preparation, that they might be made
Partakers of those things that are to
be hoped for. Both these things I
speak of those Rich Men, that have
felt the Power of our Saviour, and
his Excellent Salvation; but I care
but little for those that are Strangers
to the Truth.

III. There-

III. Therefore it becomes them that are [disposed] to love Truth and the Brethren, that they do not obstinately oppose Rich Men that are called; nor yet agree to them, for the sake of their own proper Gain. First indeed, they should, by the Preaching of the Word, drive away their vain Fear; and by a suitable Exposition of the Oracles of the Lord, manifestly shew them, that the Inheritance of the Kingdom of Heaven is not altogether cut off from them, if so be they obey the Commandments: Then to put them in mind, that they were afraid, where no Fear was; and that our Saviour lovingly receives them, if so be they are willing. Afterwards to shew, and give them the first Instructions, how, and by what Works, as well as Affections, they may attain to that of Hope, that those things are not in any wise denied them; nor, on the contrary, to be obtain'd by Chance. But, as it is in the Case of Wrestlers, (to compare Small and

Corruptible Things, with Great and Incorruptible,) and let him that is Rich in this World apply it to his own Condition: For which of them, if he despairs ever to overcome and obtain the Crown, doth so much as enter his Name into the List? But he that hath conceiv'd this Hope in his Mind, yet doth not use the Pains, the Diet, and Exercises suitable to that Intent, he falls short of the Crown, and his Hope is in vain. So let him that abounds in Worldly Substance, neither first withdraw himself from the Tryals and Exercises of our Saviour, though he believes and understands the Greatness of God's Love to Mankind: Nor, on the other hand, having undergone no Exercises nor Tryals, let him not hope to receive the Crown of Immortality without Pains and Travel. But let him give up himself to the Word, as to a Wrestling-Master; and to Christ, as the Prize-Master: Let the New Testament of our Lord be his appointed Meat and Drink; his Exercises, the Com-

Commandments; his Adorning and Dress, good Affections, Love, Faith, Hope, Knowledge of the Truth, [Mildness,] Gentleness, Clemency, Chastity: That when the last Trumpet shall sound, to begin the Course, and to go from hence, as from the Race of our Life, he may, by the Prize-Master of a good Conscience, be presented a Conqueror, manifestly worthy of the Country that is above, into which he arrives, with the Crowns and Acclamations of Angels.

IV. Therefore may our Saviour grant us, that from hence beginning our Discourse, we may lay open those things that be true, convenient, and conducing to the Salvation of the Brethren. *First*, Of Hope it self. *Secondly*, Of those things that lead to Hope. He indeed giveth liberally to them that want, and teacheth those that ask, sets them free from Ignorance, and shakes off their Despair. (Now I am) bringing in again those

Words concerning the Rich Men, who become their own Interpreters, and expound for themselves. It is no pleasure to you to hear again those Words in the Gospel, which have e're now put you in Disorder, being heard without due Examination, and by reason of your Infancy, not without Error. *And when he was gone*

forth into the High-way,
 Mark 10. *there came one and kneeled,*
 17, 18. &c. *saying unto him, Good Ma-*
ster, what good thing shall

I do that I may inherit Eternal Life?
And Jesus said unto him, Why callest
thou me Good? there is none good but
one, that is, God. Thou knowest the Com-
mandments, Do not commit Adultery; do
not steal, do not bear false witness, Ho-
nour thy Father and Mother. And he
answered and said unto him, All these
things have I observed from my Youth.
Then Jesus beholding him, loved him;
and said unto him, One thing thou lackest,
if thou wilt be perfect, sell whatsoever
thou hast, and give to the Poor, and thou
shalt have Treasure in Heaven; and come
and

and follow me. And he was sad at that saying, and went away sorrowful, for he had great Possessions. And Jesus looking round about, said unto his Disciples, How hardly shall they that have Riches enter into the Kingdom of Heaven. And the Disciples were astonish'd at his Words. But Jesus answereth again, and said unto them, Children, how hard is it for them that trust in Riches to enter into the Kingdom of God ! It is easier for a Camel to go through the Eye of a Needle, than for a Rich Man to enter into the Kingdom of God. And they were astonish'd out of Measure, and said, Who then can be saved ? And Jesus, looking upon them, saith, With Men it is impossible, but not with God : For with God all things are possible. Then began Peter to say unto him, Lo ! we have left all and followed thee. And Jesus answered and said, Verily I say unto you, he that hath left Lands, Father and Mother, Brethren or Money, for my sake and the Gospel, shall receive an hundred fold, now in this time, Lands and Money, Houses and Brethren,

thren, with Persecutions, and in the World to come Eternal Life. But many that are first shall be last, and the last first.

V. These things are written in the Gospel according to *Mark*, and in † others also, in all things deliver'd alike, with a small Change or Variation in the Words here and there; but all shew the same Agreement in the Saying. But they that clearly know, that our Saviour teaches all things to them that are his, not as Men are wont, but with Divine and Mystical Wisdom, ought not to hear Words spoken carnally, but by a due Searching and Knowledge, to seek and to learn the Mind (of Christ) hidden in themselves. For even these things, which seem to be expounded by our Lord himself to his Disciples, may be observed to this Day, to need not a lesser, but a greater Consideration, than those things which were delivered as in Parables, by reason of the surpassing Excellency that

† Mat. 19.
16, &c. and
Luke 18.
18, &c.

(11)

that is in them : Infomuch as those things which seem to be explain'd by him to them of his Household, yea, to them who are called the Children of the Kingdom ; still want a greater Intention, than those things which seem to be spoken by him so plain, that none of the Hearers asked to have them explained, belonging to the whole End of our Salvation ; yet are (I say) to be weighed with a wonderful and heavenly depth of Mind ; not to be taken in hastily by the Ears, but that we humble our Minds to the Spirit of our Saviour, (who is) the unspeakable Counsellor.

VI. Our Lord and Saviour, no doubt, was asked a pleasing Question, and that which was very suitable to him. The Life was asked concerning Life : The Saviour, concerning Salvation : The Master, concerning the Heads of the Opinion he taught : The Truth, concerning Immortal Truth : The Word, concerning the Word of the Father : The Perfect, concerning perfect

which were given by the True Son, are not alike. In a Word, if the Law of *Moses* could have given *Gal. 2. 21.* Life, the Coming of our *Saviour* himself would have

been in vain, and his Suffering for us, from his Birth to the last Period of his Life. In vain also had he, who had kept all the Commandments of the Law from his Youth, prostrating himself to another, asked Immortality. He had not only kept the Law, but he had begun presently, from his very Youth. What great and extraordinary thing is it for Old Age to be free from Offences? But if any one, in the boiling Heat of Youth, and in the Summer of his Age, has a Ripeness of Understanding, and appears Older than his Years, he is an admirable and famous Combatant, Gray-headed in Judgment. But this Man, that was so Great, was mightily persuaded that he was not behind hand as to Justice; but yet he wanted Life altogether: wherefore he asked it of him, in whose Power alone it was to give it.

In that which pertained to the Law, he was very secure; but he supplicates the Son of God; he is carried from Faith to Faith, as one that was dangerously tofs'd in the Vessel of the Law; and having not a safe Riding, he passes over to our Saviour.

IX. And Jesus did not reprove him, as if he had not fulfilled all things in the Law, but even loved and embraced his ready Obedience in those things he had learned; but he pronounceth him Imperfect, as to Eternal Life, as not having fulfilled those things that are perfect; a Doer indeed of the Law, but unactive in the true Life. Those things indeed are good, who denies it? *For the Commandment is holy;* Rom. 7. 12. thus far, instead of a *School-* Gal. 3. 24. *Master,* with Fear, and previous Instructions, leading us to the highest Attainment of the Law, and Grace of Jesus Christ:

For Christ is the Fulness of Rom. 10. 4. *the Law for Righteousness to*

every

every one that believeth; not as a Servant, making us Servants, but Sons also, Brethren, and Co-heirs, performing the Will of the Father.

X. *If thou wilt be perfect*, Mat. 19. 21. Therefore he was not perfect: For there is nothing more perfect, than Perfection it self. But that Divine Question, *If thou wilt*, manifested the free Power of Choice in the Man, as free; but the Gift in God as Lord. He gives to them that are willing, and do their utmost endeavour, and give themselves to Prayer; that he alone may become their Salvation. God doth not compel: Force is an Enemy to God. But to them that seek, he prepares the Way; to them that ask, he giveth; and to them that knock, he openeth. If thou wilt therefore, if thou wilt indeed, and do'st not deceive thy self, possess that thou standest in need of. One thing thou wantest, that One thing that remaineth, the Good, which is now above the Law, which the Law doth not give,

give, which the Law doth not contain; which is the peculiar Possession of the Living. In short, he that had fulfilled all the Law from his Youth, and proudly made such a Noise about himself, yet with all those things he was not able to compass this one thing, the proper Gift of our Saviour, to lay hold of Eternal Life, which he seemingly would so fain have had: But he went away sorrowful, heavy with the Commandment of (that) Life, for which he came to beg. He did not really desire Life, as he pretended in Words; but he endeavour'd only to get the Fame of a good Purpose; and so, that he might be careful about many things, he did not care for that one thing: To do the Work of his Salvation, he was both weak and negligent. Like as our Saviour said to *Martha*, that was careful about many things, and cumbered about much serving, and reproaching her Sister, because she had left her to serve alone; and had gone and sat at his Feet, taking the Ease of a Disci-

ple: *Thou art troubled about many things, but Mary hath chosen that good*
 Luke 10. 41. *part which shall not be taken away from her.* So he commands this Man to leave off multitude of Business, to cleave to one thing, and to rely upon his Grace, which sets forth Eternal Life.

XI. What was it then that made him go away, and quit his Master, his Suit, his Hope, Life, and his Performances he had already done? Truly, *Sell what thou hast.* But what is the meaning of this? It does not (as some, without any more ado, take it to be) command him to throw away his Substance and Wealth, and leave his Money; but to root out of his Soul vain Opinions of Money, immoderate Love and Desire of them, Cares, the Thorns of this Life, which choke the Seed of Life. It is not such a great and zealous matter, rashly to put away, and to be destitute of Money, if it be not upon the account of Life. For so, they that have nothing at all, but

but are desolate, and go from Day to Day begging, the Poor that go by the High-ways, and yet know not God, nor his Righteousness, (I say) at that rate to be very Poor, and to want all manner of Substance, and not to have the very least things, would make Men to be the most Blessed and Religious, and the only Partakers of Eternal Life. Neither is it a new thing to forsake Riches, and to bestow them upon the Poor and Needy, which even a great many have done before the Coming of our Saviour: Some upon the account of Learning, and for the sake of dead Wisdom; some to acquire barren Fame and vain Glory, as the *Anaxagorians, Democritians, Cynicians*.

XII. What then? Does he command as new and peculiar to God alone, and as the only thing that can give Life, that thing which brought not Salvation to Men in old time? But what excellent thing doth the new Creature, the Son of God, shew and teach? He doth not command that which is ap-
 C 2 parent

parent to our view, which others have done; but something yet greater, and more divine and perfect, is signified thereby, (namely) to strip the Soul it self, and the Affections, from Passions; and to pluck up by the Roots, and cast away what things soever are contrary to sound Mind: This truly is the peculiar Lesson of a faithful Man, and a Doctrine worthy of our Saviour. But Men in old time have despised outward things, have left and sold their Possessions; but, I suppose, have increased the corrupt Affections of their Souls; and upon this grown proud, and lifted up, full of vain Glory, even to despise the rest of Men, as if they had done something more than Men. How then should our Saviour recommend to them that would live for ever, such things as would bring a Stain, and be hurtful to that Life he promised? Admit that any one, having laid aside the Burden of what he possesseth, nevertheless may have still an inbred and growing Desire and Love of Money. For, having
 thrown

thrown away the Use thereof, being destitute, and at the same time also desirous of those things he had squandered away, he is doubly concerned, both for want of Necessaries, and for Repentance that he had parted with them. It is not to be done, nor ever can it be otherwise, that he who wants Necessaries to sustain Life, should not be perplex'd, and led aside by more desirable things, whilst by every way and means he endeavours to come by them.

XIII. But how much better is the contrary, that possessing a Competency, one doth not feel Want himself, but can help and succour whom he ought? What Conversation is there amongst Men, if a Man has nothing? And what is not this Doctrine found contrary and repugnant to many other notable Doctrines of our Lord?

*Make to your selves Friends
of the Mammon of Unrighteousness,
that when ye fail,
they may receive you into everlasting Habitations.*

Luke 16. 9.

positions. Lay up for your selves Treasures in Heaven, where neither Rust

Mat. 6. 9. nor Moth doth corrupt, nor Thieves break through, nor

Mat. 23. 35. steal. How can any one feed the Hungry, or give Drink to

the Thirsty, cloath the Naked, entertain the Stranger; which, if one does not,

he is threatned with Fire and utter Darknes, if himself be in want of all

these things? Doubtless he command- ed himself to be entertain'd by Zac-

cheus and Matthew, that were Rich Men and Publicans; and yet he did not bid

them part with their Substance: But, enjoyning them to do justly, and to

take away unjust Judgment; he added, Salvation is come to this

Luke 3. 29. House, inasmuch as he also is the Son of Abraham. Thus

he Commends the Use of them, that he might Command their Enjoyment

also; with this Addition, To give Drink to the Thirsty, and Bread to the Hungry,

to receive the Stranger, and cloath the Naked. But if no Body can fulfil these

Duties without Money, and yet he commands

commands us to leave Money ; what then, I pray, doth our Lord but command the same things to be given, and not to be given ; to feed, and not to feed ; to receive, and not to receive ; to communicate, and not to communicate ? which is most unreasonable.

XIV. Therefore our Possessions are not to be thrown away, which may be useful to a Neighbour. They are called Possessions, because they are possessed ; Substance, as whereby we subsist, being prepared of God for the Use of Men. These things are at Hand, and lie at our Feet, as Materials and Instruments, for a good Purpose to them that know how to make use of them. Art thou a Tradesman ? They be subservient to Art : If thou hast no Trade, they make up thy want of Skill, being themselves blameless. Of what sort soever Riches be, they serve to that end. Canst thou use them with Justice ? They administer to Justice. If any one useth them unjustly, they, on the other hand, are

found Servants to Injustice. It is their Nature to serve, and not to command. Therefore we ought not to blame that which has of it self neither Good nor Evil, being blameless. But he that possesseth it may make a good or evil Use thereof, as he shall find in himself; (that is) the Mind and Judgment of Man having Liberty in himself to use, and a free Power to dispose of what is given him. Therefore let no one make away his Possessions, but rather the vile Affections of his Soul, which hinders him from putting them to a good use; that, becoming good and honest, he may be able to use them well. What we are commanded, by leaving our Wealth, and selling all that we have, is to be understood of the corrupt Affections of the Soul.

XV. I shall also add, That whereas some (Riches) are without the Mind, others in it; and if the Mind use such things well, they appear well also; but if evil, they are likewise evil. Did he, that commanded us to part with our Riches,

Riches, rather reject these, which being put away, corrupt Affections still remain; or rather them indeed, which being destroy'd, Possessions become useful? Forasmuch as therefore any one, that casts away his Worldly Riches, may yet be rich in vile Affections, though he wants Subsistence; the Affection of the Mind playing its part, disquieting and weighing down his Reason, and kindling innate Desires in him; it certainly avails him nothing, that he has brought himself to be poor in Possessions, if he abounds in corrupt Affections: For he has not cast away the things that should be cast away, but things whose use are indifferent. He hath cut off from himself serviceable things, and by his outward Poverty hath set on fire the inbred Seed of Wickedness in himself. Those things therefore that are hurtful to Wealth, are to be rejected; and not those things, which, if any one puts to a good use, may become serviceable, yea, and those that turn to account also, if they be manag'd with Prudence, Sobriety

briety and Godliness. But hurtful things are to be put away: But those that are from without, do not hurt. And therefore our Lord intimateth the outward Use thereof, by commanding to lay aside, not those things whereby Life is sustain'd, but those which might use them amiss, which are the Distempers and Passions of the Soul.

XVI. To be Rich in those, brings Death to all Men; but their Loss, brings Salvation: From which the Soul ought to be cleansed; that is, made poor and naked. So even now, to hear the Voice of our Saviour, (saying)

Mat 10 21. *Come and follow me:* Who himself then becomes the Way to him that is pure in Heart. But the Grace of God dwelleth not in an unclean Soul. That Soul is unclean, which is rich in Desires, and is in travel with divers Lusts and Worldly Things. Now he that accounts Possessions, as Gold, Silver, and Houses, as the Gifts of God; and ministering to God, the Giver of them, for the
 Prefer-

Preservation of Men; knows also, that he possesseth these things for his Brother's sake, rather than his own; being himself more Excellent than the things he possesseth: Not a Slave to his Possessions, nor bearing such things about in his Soul, neither fixing nor placing his Life in them, but always labouring in some good and divine Work; and if at any time he be forced to part with them, he may bear the Loss with the same Alacrity of Mind, as the Abundance of them. Such a one is he whom our Lord pronounceth *Blessed*, the *Poor in Spirit*, the immediate *Heir of the Kingdom of Heaven*; and not one that cannot be rich and live.

XVII. But he that carries Riches in his Mind, and, instead of the Spirit of God, bears Gold in his Heart, as in a Field, and always increasing his Possessions beyond measure, and daily seeing greater, groveling upon things below, and entangled with the Snares of
this

this World, being but Earth, and to Earth he must return : How can such a one desire and take care for the Kingdom of Heaven ? A Man that carries not a Heart about him, but his Field, or his Ore, he will necessarily be found in those things, in which he is captivated : For *where a Man's*

Mat. 6. 21. Mind is, there will his Treasure be also. Our Lord

mentions two sorts of Treasures: The one Good ; *For a good Man, out of the good Treasure of his Heart,*

Mat. 12. 35. brings forth that which is good : The other Evil ; *But*

an evil Man, out of the evil Treasure of his Heart, bringeth forth that which is evil : Because *out of the abundance of the Heart the Mouth speaketh.* Forasmuch

as ('tis said) there was not only one Treasure in Man ; so we experience it : One, which presently, in the finding, bringeth great Profit ; the other, vile and unprofitable, an evil Possession, and which bringeth Loss. So there is a good and a bad sort of Riches, if so be we know how to part Riches and
Treasure,

Treasure, in their Nature, from one another; and indeed one sort of Riches are to be possessed and embraced, and another to be rejected and thrown away. After the same manner is Poorness in Spirit pronounced *Blessed*: For which Reason it is added, *Mat. 5. 3. Blessed are the Poor.* What Poor? The Poor in Spirit. And again, *ver. 6. Blessed are they that hunger and thirst after the Righteousness of God.* Therefore miserable are the Poor of another Nature, who have no share in God, and less of Humane Possessions, and taste not of the Righteousness of God.

XVIII. The Rich Men therefore, that shall hardly enter into the Kingdom of Heaven, are to be spiritually, and not foolishly, rudely, or carnally understood; it is not so spoken. Neither is there Salvation in outward things, whether they be few or many, great or small, whether Noble or Ignoble, of good Report, or evil Report; but in the Vertue of the Soul, Faith, Hope,

Hope, and Love, Brotherly Love; Knowledge, Gentleness, Humility, and Truth; whose Reward is Salvation. Neither shall any one live for his handsome Body; nor on the contrary, shall any perish: But he that useth the Body that is given him chastly, and according to God, he shall live; and he that defileth the Tem-

1 Cor. 3. 17. ple of God shall be destroyed. For a Man that is deformed can give himself up to Lust, and he that is handsome be sober. Neither does Strength and Stature of Body bring Life, nor any of the Members bring Destruction; but the Soul which useth them bringeth both to pass. Suffer there-

Mat. 5. 39. fore, if a Man smite thee on the Face (is a Commandment) which a Man in Health and Strength can obey; and on the contrary, a weak Man, out of Peevishness of Mind, transgress. So also, a Man that is Poor and Needy, may be found drunk with Lusts; and one that is rich in Money (may be) sober and poor

poor in Pleasures, subject, hearty, clean, and chaste. If therefore the Soul is the first and chiefest thing, that is to be made to live, and the (Divine) Virtue that is born with it saveth, but Wick- edness kills; it plainly appears, that if she be poor in those things wherein a Man doth amiss with his Riches, she shall be saved; and if she be rich in those things which are apt to proceed from Riches, she shall die. Nor shall we need any more to seek elsewhere the Cause of this Event, than in the Estate and Affection of the Soul, both as to its obedience to God, and its increase of Malice, and transgressing the Commandments.

XIX. He therefore is well and truly Rich, that is Rich in Virtues, and can use every State or Condition with Faith and Holiness. But he is falsely Rich, who is Rich after the Flesh, placing his Life in his outward Possessions, which passeth away, and is corruptible; and sometimes becomes another Man's: And in the end, it is plain,

'tis no Body's. Again, after the same manner, he that is truly Poor, and he that is suppositious and counterfeitly Poor; he that is Poor according to the Spirit, is the special Poor; and he that is after the World, is of another sort. To him therefore that is poor in the World, but Rich in corrupt Affections; and not to him that is Poor in Spirit, and Rich towards God; 'tis said, Depart from those strange Possessions that are in thy Soul; that becoming *pure in Heart*, thou may'st *see God*; and, as it is said elsewhere, that thou may'st *enter into the Kingdom of Heaven*. But how shalt thou depart from them? By Selling. What then? to take Money for thy Possessions, by changing one Riches for another, to purchase apparent Substance? No, by no means. But, instead of the former Treasures of thy Soul, which thou desirest to save, bringing in other Riches sent of God, which lead to Eternal Life; Affections, according to the Commandments of God, for which there will be a Reward

ward for thee, lasting Honour, Salvation, and eternal Incorruption. So then thou sellest well what thou hast, making an exchange of the many and superfluous things, and those which shut Heaven against thee, for the things that are able to save. Let the Fleshly Poor possess them, that want these: But thou, having receiv'd in their stead Spiritual Riches, may'st even now have a Treasure in Heaven.

XX. The Rich Man that had fulfilled the Law, not understanding these things by a Figure, nor how the same Man may be Rich and Poor, may have and not have Riches, may use and not use the World, went away sad and dejected, forsaking the Condition of Life which he could only wish for, and not attain to: He himself making that which was hard for him, to become impossible. For it is hard for a Man not to be led aside, or overthrown by the present Delicacies, and lively Allurements of apparent Riches: But it is not impossible in these to obtain
D Salvation,

Salvation, if one withdraws himself from the Riches which may be felt, to the Knowledge and Teaching of God, and learns to use indifferent things well and properly, that so he may rush into Eternal Life. The Disciples also at first were afraid and astonish'd. At the hearing of what? What! because they had a great deal of Money. Nay, they had long ago even left their Nets, Tackle, and Fishing-boat, which was all they had. Why then did they say with fear, *Who then can Mark 10: 26 be saved?* They heard full well, and like Disciples, that which was very obscurely spoken by our Lord in a Parable, and they understood the depth of the Words. As far as it concern'd the leaving of Money, they were in good hopes of Salvation: But because they were conscious to themselves, that they had not as yet put off corrupt Affections, (as being but lately taught, and newly chosen by our Saviour) they were greatly astonish'd, they despair'd of themselves, no less than of him that had

had great Possessions, and so violently affected with them, that he preferr'd them to Eternal Life. Therefore it seem'd to the Disciples a matter of great fear, if both he that had Money, and he that travelled with corrupt Affections, were reckon'd in the Number of Rich Men, and themselves in like manner to be excluded Heaven. For those Souls that are pure, and free from (evil) Passions, shall only obtain Salvation.

XXI. But our Lord answer'd, *What is impossible with Men, is possible with God.* And this Luke 18. 27. again is full of great Wisdom. For, doubtless, a Man endeavouring and labouring in his own Strength to subdue his Passions, avail-eth nothing : But if he really becomes greatly desirous of this, and useth all diligence, by the Assistance of the Power of God, he shall obtain his desire ; for God assists willing Minds : But if he withdraws from his Diligence, the Spirit that was given him of God shall be *robber'd* D 2 also

also taken away. For to save the Unwilling, is the part of him that useth Force; but to save the Willing, of him that Indulgeth. The Kingdom of Heaven is not of Sleepers nor

Mat. 11. 12. Sluggards, but *the Violent take it by force.* For this

is the only good Violence, to press in upon God, and to force Life from him: And he that knoweth them who stoutly, nay violently strive, hath forgiven, and not resisted them: For God loveth to be overcome in such things. Therefore when blessed *Peter* had heard these things, that chosen, that excellent, that chief of the Apostles, for whom alone and himself

Mat. 17. 26. our Saviour paid Tribute, he presently catch'd, and laid hold of the Words. But what did he say? *Lo! we have left*

Mat. 19. 28. *all, and followed thee.* All indeed, if he meant all his Possessions, having left perhaps four Mites, even all that he had; he might greatly boast, making it appear, that *instead of these he should receive the Kingdom*

Kingdom of Heaven. But if, as we mentioned before, having cast away their Old Possessions, and their Spiritual Corruptions, they did tread in the Steps of their Master, this prepared them to have their Names written in Heaven : So to follow our Saviour indeed, without Sin, and to arrive at his Perfection, and by it, as it were in a Glass, to adorn and fashion their Souls, and to put on every thing like unto him.

XXII. *But Jesus answering, said, Verily I say unto you, he that hath left Goods, Parents, Brethren, and Money, for my sake and the Gospel, shall receive an hundred fold. And let not this trouble you, nor what is said in harder terms in another place : He that hateth not Father and Mother, and Children, yea and his own Life also, cannot be my Disciple, The God of Peace doth not command a Hatred, and a Divorce from the dearest things we have, who hath else-*

where commanded us to *love our Enemies*. If we must love our Enemies, so in proportion we must increase our Love to them that are near of Kin to us; and if we must hate them of our own Blood, the Word teacheth on the other hand, that Enemies are much more to be rejected: So one Saying seems to destroy the other. But it doth not, nor nothing like it: For out of the same Mind and Affection, and by the same Rule, one hates his Father, and loves his Enemy, when a Man does not Revenge himself upon his Enemy, nor Reverence his Father more than Christ. In the one, he breaks off his Anger, and ill Offices; in the other, his Duty to his Relations, if it hinders his Salvation. If therefore one hath an unbelieving Father, or Son, or Brother, that is a hindrance to his Faith, and an obstruction in his Way of obtaining Eternal Life, let him not consent to him, nor have dealing with him; but let him break off carnal Conversation out of spiritual Enmity,

. XXIII. I suppose the Matter to be
 pleaded thus: On one hand, seems
 one's Father to stand and say, ' I have
 ' begot and brought thee up, follow
 ' me; and do wickedly, and obey not
 ' the Law of Christ: And such things
 as a Man, that is a Blasphemer, and
 dead by Nature, would say. But on
 the other hand, hear our Saviour:
 ' I have begot thee anew, thou that
 ' wast ill-begotten by the World unto
 ' Death: I have set thee free, heal'd
 ' and redeem'd thee. I will shew thee
 ' the Face of [Good] God the Father,
 ' Call no Man thy Father on Earth.
 ' Let the Dead bury the Dead, follow
 ' thou me: I will lead thee into a Rest
 ' of hidden and unspeakable Good
 ' Things, which Eye hath not seen,
 ' nor Ear heard, nor hath
 ' entred into the Heart of 1 Cor. 2. 9.
 ' Man; into which the An- 1 Pet. 1. 12.
 ' gels desire to look, and
 ' see what good things God hath pre-
 ' pared for his Saints, and his Sons that
 ' love him. I, thy Nourisher, who
 ' give my self for Bread; and none
 D 4 ' that

' that tasted thereof, hath yet seen
 ' Death : And I, who daily give the
 ' Drink of Immortality : I, the Teach-
 ' er of Super-cœlestial Doctrines ; who
 ' have strived for thee unto the Death,
 ' and have cut off thy Death, which
 ' thou hast deserved for thy Trans-
 ' gressions, and Unbelief towards God.
 Thou who hearest these Words on both
 sides, Judge for thy self, and pass Sen-
 tence in the Business of thy own Salva-
 tion ; if thy Brother speaks such things,
 or if thy Son, or Wife, or any one
 else ; before all, let Christ in thee pre-
 vail, for he striveth for thee.

XXIV. Thou canst prefer him also
 to thy Money ; say, *Surely Christ doth*
not envy. But dost not thou see thy
 self overcome thereby, and undone ?
 Let it go, throw it away, hate it, re-
 nounce it, fly from it : And
 Mat. 5. 29. if thy right Eye offend thee,
 pluck it out presently ; the
 Kingdom of God is better with one
 Eye, than Fire with the Body whole ;
 And if it be thy Hand or thy Foot,
 hate

hate it; for if thou lose it here for Christ's sake, it shall be made to live in the World to come.

XXV. These that follow, and what has been said already, are to the same purpose: *But now at this time, shall receive Lands, Mark 10. 30. Money, Houses and Brethren, with Persecutions.* He doth not (here) call to Life them that have neither Money, Houses, nor Home, nor Brethren, when he call'd the Rich: But, as we said before, Brethren like himself, such as *Peter and Andrew, James and John, the Sons of Zebedee*, agreeing with Christ, and with one another, And to have every one of these with Persecution, he does not allow. There is one sort of Persecution as one meets with from without, whilst Men, either through Enmity, or Envy, or Gain, or Suggestion of the Devil, persecute the Faithful: And another (which is the most grievous Persecution) is from within; which raises in one's Soul, depraved by ungodly Desires and wicked

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apply'd outwardly, wo
but inwardly bringeth
an Accidental (outward
soon put to an end, but
Soul lasts till Death. If
nal Riches, Brethren, and

Giver of Life which never shall have an end. *Those things that are seen, are Temporal; but 2 Cor. 4. 18. those things which are not seen, are Eternal.* Fading and Transitory Things are in this World, but in that which is to come Life Everlasting.

XXVI. *The first shall be last, and the last first.* This may be understood several ways, by reason of the diverse Acceptations, and ambiguous Constructions that may be put upon it. And the Argument is not repeated concerning what is present, neither has it respect to Rich Men only, but simply to all who have once believed. Having brought it thus far, let us give over: For, I suppose, that what I propos'd is made so plain, that nothing of what I promised is not made out: That our Saviour hath by no means excluded Rich Men, nor Riches for it self, nor large Possessions; and that he hath not stopp'd the Passage for their Salvation, if so be they can
and

and will bend their Lives to God's Commandments, and esteem them before Temporal Things, and looking to the Lord with a stedfast Eye, as watching the Nod of a good Pilot, to receive his Counſel, Commands, and Order; as, what Signal he will give to his Men, whither and from whence to ſet Sail. What harm can it be, if any one, by Industry and Savingneſs before he received the Faith, hath gather'd a competent Living? Or what is yet more Blameleſs, than if a Man ſhould immediately, by God the Giver of Life, be plac'd in the Houſe, and plentiful Stock of this ſort of Men, Rich in Money, and Excelling in Wealth? If he ſhould be caſt from Life, becauſe he was not of himſelf born among Riches, certainly he ſuffers wrong at the Hand of God, that made him, to be rewarded with Temporal Proſperity, and to be depriv'd of Eternal Life. What need was there to dig Riches out of the Earth, if they bring Death, and be the Authors of it? But if any one can inwardly withdraw from the
Power

Power of Riches, and be measurably Wise and Sober, and seek the one God, and labour to come to him, and converse with him, he stands Poor in the Commandment, Free, Invincible, without Hurt or Wound from Money. But if otherwise, a Camel shall easier go through a Needle, than such a Rich Man enter into the Kingdom of Heaven. The Camel denotes something higher, representing the Rich Man in the *strait and narrow Way*; which Mystery of Christ you may learn in (my Book of) the *Exposition of Principles and Divinity*; (mention'd in the Third Book of *Clemens Stromat.*)

XXVII. Let the first and most conspicuous Part of the Parable, and of whom it is spoken, be explain'd: Let it teach the Wealthy, not to neglect their Salvation, as if they were prejudged already. Neither are Riches to be drowned in the Sea, and not to be allow'd of; as if they lay in wait, and were Enemies to Life: But we must learn how, and in what manner
Riches

Riches are to be us'd, and how Life is to be purchas'd. For neither is he lost altogether, tho' afraid, because he is Rich; nor yet sure of Salvation, tho' he hopes and believes he shall be saved. Come! let us consider what Hope our Saviour prescribes for them; and how that which is past hope, may become most sure, and the means to obtain what one hopeth for. The Master then said, being asked, Which is the greatest Commandment? *Thou shalt love the Lord thy God with all thy Soul, and with all thy Strength; there is no greater Commandment than this;* and that justly, for it declares the First and the Greatest, God himself, our Father, by whom all things were made and do subsist, and to whom all things that are saved return again. Therefore he having before loved us, and we receiving our Being also from him; 'tis unholy to reckon any thing more Antient or Excellent than him; offering only this, our small Thanks, for the greatest Things; having nothing else, that we can think of on our part;

to make a return to a perfect God, that wanteth nothing; and by that of loving the Father with all our Strength and Power, we attain to Immortality; and by how much more one loves God, by so much he becomes more intimate with him.

XXVIII. The Second in order, and no less a Duty than the former, he says, is, *Thou shalt love thy Neighbour as thy self*: Thou must love God therefore more than thy self. But when he that spake with him asked, *And who is my Neighbour?* He did not limit our Neighbour, after the manner of the Jews, to our own Kindred, to a Fellow-Citizen, or a Proselyte, or one that is Circumcised like them, and using the same Law with them. But he brings in a Man going down from *Jerusalem* to *Jericho*, and represents him cast in the Way, and stabb'd by Thieves, and half dead; which the Priest pass'd by, the Levite scornfully overlook'd; but which the despicable and separate Samaritan had Compassion

on; who came not by Chance, like them that passed by, but provided of those things a Man in danger might be in need of, such as Oil, Bindings, a Beast for Carriage, a Reward for the Inn-keeper, part in Hand, and a Promise of more: *Which of Luke 10.36,37. these, says he, was Neighbour to him that suffered Cruelty? And he answered, He that had Mercy on him. Go thou likewise, and so perform the Courtesies of budding Love.*

XXIX. In both the Commandments therefore he teacheth *Love*, but distinguisheth it in order; where he giveth the first part of Love to God, he gives the second to our Neighbour. But who else should he be, but our Saviour himself? Or who shewed more Mercy on us, left by the Rulers of the Darkness of this World in a manner half dead, with many Wounds, Terrors, Desires, Rage, Grievs, Deceits, Pleasures? Jesus is the only Physician for these Wounds, cutting up corrupt Affections altogether by the Roots; not
as

as the naked Effects of the Law, bearing the Fruit of Evil, but laying his own Ax to the Roots of Wickedness. It is he that poureth Wine (the Blood of the Vine of *David*) into our wounded Souls; who administreth Oil from the Bowels of the Spirit, and that in great abundance. This is he that loosened the Bands of Health and Salvation, Faith, Hope, and Charity. He it is that subjected Angels, Principalities and Powers, to minister unto us, with a great Price. Wherefore they shall be delivered from the Vanity of the World, by the Revelation of the Glory of the Sons of God. We ought to love him therefore even as God: He loveth Christ Jesus, that doth his Will, and keepeth his Commandments. *Not every one that saith, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father which is in Heaven. And, Why call ye me Lord, and do not the things that I say? And, Blessed are ye that see and*

Mat. 7. 21.

And, Why

Luke 6. 46.

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hear

hear things which just Men and Prophets have not seen or heard, if so be ye do what I say.

XXX. He then is the first that loveth Christ; but the second is he that honoureth, and maketh much of them that believe on him. For whatsoever one shall do to a Disciple, the Lord will accept of, as done to himself.

Come, ye blessed of my Father,
 Mark 25. 34. *inherit the Kingdom prepared for you from the Foundation of the World. For I was a hungry, and ye gave me to eat; I was a thirsty, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye cloathed me; sick, and ye visited me; in prison, and ye came unto me. Then shall the Just answer, saying; Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee to drink? and when saw we thee a stranger, and took thee in? or naked, and cloathed thee? or when saw we thee sick, and visited thee? or in prison, and came unto thee? And the King answering, shall say unto them: Verily I say unto you, inas-*
 much

much as you have done it unto one of the least of these my Brethren, you have done it unto me. Again, on the other hand, to them that do not these things: *Verily I say unto you, in that you have not done these things unto one of these, you have not done it unto me.* Likewise in another place, *He that receiveth you, receiveth me:* Mat. 10. 40. *He that doth not receive you, despiseth me.* Luke 10. 16.

XXXI. He calls them both *Sons, Children, Infants, Friends, and Little Ones* here, in comparison of the Greatness that will be for them hereafter. *Despise not, says he, one of these Little Ones, for their Angels* Mat. 18. 10. *always see the face of my Father in Heaven.* And in another place, *Fear not, little Flock, for it is my Father's Pleasure to* Luke 12. 32. *give you the Kingdom of Heaven.* And for this same Reason, he saith, *The least in the Kingdom of Heaven, that is* Mat. 23. 11. *to be his Disciple, is to be*

greater than John; who is the greatest among them that are born of Women. And

again, He that receiveth a

Mat. 10. 41. just Man or a Prophet, in the

Name of a just Man or Pro-

phet, shall receive their Reward: And he that shall give to drink to a Disciple a Cup of cold Water, in the Name of a Disciple, shall not lose his Reward. Therefore this

is the alone Reward that shall not perish. And again, Make to your selves

Friends of the Mammon of Unrighteousness, that when ye fail, they may receive you into everlasting Habitations. Shew-

ing, that every Possession by Nature that one possesseth, is not his own;

whereas one may, of this Unrighteousness, do a just and saving thing, by helping one of them that have an Everlasting Tabernacle with the Father.

See then first, that thou suffer not thy self to be intreated, nor stay to be importun'd; but do thou thy self seek them that are well persuaded, and that are worthy Disciples of our Saviour.

That is an excellent Saying of the Apostle, 2 Cor. 9. 7. The Lord loveth a

cheerful

cheerful Giver; that loveth to give, not sparingly: As sowing so, that he may reap the like, without Murmuring, Partiality, or Sadness; distributing, as is the good Work of Charity. It is better yet than this, what our Lord saith in another place, *Give to*

every one that asketh of thee: Luke 6. 30.

Such loving to give is truly of God. And this Doctrine is the Sum of all Perfection, not to stay to be asked, but to enquire thy self, who is worthy on whom thou should'st bestow thy Charity.

XXXII. Then, that there should be so great a Reward as an Eternal Tabernacle appointed for such mutual Participation. Oh brave Traffick! Oh Heavenly Market! where one buys Incorruption for Money; and giving the Perishing Things of this World, he receiveth an Everlasting Mansion in the Heavens. Oh Rich Man! if thou art wise, sail to this Fair; and if thou must needs compass All the World, spare not for

Labour and Pains, that thou may'st here purchase the Kingdom of Heaven. Why do precious Stones and Pearls please thee so much? or a House, the Food of Fire, or the Mockery of Time, which the Approaching of an Earthquake, or the Injury of a Tyrant may destroy? Let thy Desires be to dwell in Heaven, and to reign with God. Even a Man that feareth God, will give thee this Kingdom; whose receiving of thee here but Things of small Value, will make thee an Inhabitant there to all Eternity. Intreat him to receive of thee; make haste, strive; be afraid, lest he should despise thee: He is not commanded to take, but thou to give. And our Lord did not say, *Give, be-*

stow, or do good, or help;
 Luke 16. 9. *but, make a Friend.* A

Friend is not made by once giving, but by a long Conversation: For neither is Faith, Love, or Perseverance for one Day,
 Mat. 10. 22. *but he that endureth to the end, shall be saved.*

XXXIII. But how shall a Man give these things? I will not give only to my Friends, but to my Friends Friends. But who is this Friend of God? Judge thou not who is, and who is not worthy; it may happen thou may'st err in thy Opinion: For in this doubt, of not knowing, 'tis better to do good even to the Unworthy, for the sake of the Worthy, than by putting them by that are not good, nor to light of them that are deserving; for from too much forbearing, and making a tryal, who is, and who is not to be received, it may come to pass that thou may'st neglect the Friends of God; the Punishment of which Neglect, is Everlasting Burning Torments. By giving therefore to every one that is in want, thou must needs certainly find one or other of them, whereby thou may'st be saved before God. *Judge not therefore, that thou be not judged: For with the same measure thou metest withal, it shall be measured to thee again. A good measure pressed down, and shaken together, and running over, shall be restored to thee.*

Open thy Bowels of Compassion to all them that profess themselves of the Number of God's Disciples; not disdainfully looking upon the Body, or carelessly setting by any one for his outward Appearance: Neither if any one appears poor, ill-favour'd, or weak, should'st thou grudge him in thy Mind, and turn away from him. This Habit outwardly cast about us, is the occasion of our coming into the World, that we might be able to go altogether into this common School: But within dwelleth the Father, who is in secret; and his Son, who died for us, and rose again with us.

XXXIV. This Visible Habit deceiveth Death and the Devil; its inward Riches, namely, its Beauty, is not seen by them: And they rage about this little Carcass, which they despise as weak, being blind as to the seeing of its inward Possessions, not understanding how great a Treasure we bear in an Earthen Vessel, made strong unto us by the Power of God the Father, and

and by the Blood of God the Son, and the Dew of the Holy Spirit. But thou that hast tasted of the Truth, and art counted worthy of so great a Ransom, take care thou be not deceived: But contrary to other Men, raise to thy self an unarmed Army, unfit for War or Bloodshed; free from Anger, undefiled: Religious old Men, Orphans that love God, Widows arm'd with Mildness, Men adorn'd with Love. With thy Riches provide such Guards for thy Body and Soul, whose Commander is God, by whom the sinking Ship is lightned, and piloted by the only Prayers of the Saints; a violent Distemper is tamed, and put to flight, by the laying on of their Hands; an Assault of Thieves is disarm'd and plunder'd by Godly Prayers; and the Power of Devils is broken and confounded by the working of the Commandments, bent as a Bow against it.

XXXV. These are all Soldiers and stout Guards; none Idle, none Useless. One can importunately petition God

on thy behalf; another comfort thee in Trouble; another can compassionately pour out Tears and Groans for thee to the Lord of the Universe; another teach thee something useful for thy Salvation; another with freedom reprove thee; another advise thee with good will: And all love thee truly, without Deceit, without Fear, without Dissimulation, without Flattery; sincerely. O sweet Attendance of Friends! O the blessed Service of them whom one can trust! O the unfeigned Faith of them that fear God alone! O the Truth of their Words, who cannot Lye! O the Beauty of their Deeds, who are persuaded to administer unto God! to prevail with God, to please God, and not to humour thy Flesh! to speak, but as to the King of Eternity, that dwelleth in thee.

XXXVI. All therefore faithful and good, excellent towards God, and worthy of that Calling wherewith they are surrounded as a Diadem; nay indeed, there

there are some, even now, more chosen than the Elect; and by so much the more Excellent, as having transported themselves into the Haven, and put themselves in Safety, out of the Storms of this World; not willing to seem to be Saints, and blush if any one calls them so; hiding in the bottom of their Heart the unspeakable Mysteries, and being above shewing their high Birth in the World; whom the Word calls the *Light of the World*, and *Salt of the Earth*; that is, Mat. 5. 13. 14. the Seed, the Image and Likeness of God, his truly begotten Son and Heir, sent hither as on a certain Progress upon the account of a great Dispensation, and Proportion of the Father, by whom the manifest and hidden things of this World were made; some for the Service of Men, some for their Exercise, and some for their Learning; and all are preserved, as long as the Seed shall stay here; but when it shall be gather'd, these shall very suddenly be dissolved.

XXXVII. Wherefore should God shew any more Mysteries of his Love? and then thou shalt look into the Bosom of the Father, whom the only Begotten Son has revealed : For God himself is Love, and by Love we lay hold of him. (He is) in his inexpressible Nature, a Father ; in his Compassion towards us, a Mother. The Father, in his Love, put on Woman, (as it were;) and the great Sign of it is He, whom he begot on himself; and the Fruit begotten of Love, is Love. For this he came down, and for the sake of this he put on Man, and for this he willingly suffer'd what is common to Men ; that taking a Measure of our Weakness, whom he loved, he might mete unto us again a Measure of his Power. And when he was to be offered, and to give himself a Ransom, he left us a new Testament : *I give you my Love.* What, and how great a Love is it? He laid down his Life for every one of us, the Prize of the whole ; and he requires this of every one of us, for one another. If

we owe our Lives for the Brethren, and that we have mutually sign'd this Covenant with our Saviour, shall we yet keep back, and lay up the poor, foreign, and transitory things of this World? Shall we shut up from one another, what in a little time the Fire shall have? *John* says divinely and carefully, *He* 1 *John* 3 14. *that loveth not his Brother, is a Murderer, the Seed of Cain, a Nurse-Child of the Devil, that hath not the Bowels of God, that hath not the Hope of better Things; he is without Seed, barren; he is not a Branch of the Super-cœlestial, Ever-living Vine: He shall be cut down, a devouring Fire attends him.*

XXXVIII. But learn thou that Excellent Way that leadeth to Salvation. *Love seeketh* 1 *Co.* 12. 32. *not her own, but is Bountiful* and 13. 5. *towards a Brother; she is so knit to him, that she is even in an Exstasy of chaste Love for him: Love covereth a mul-* 1 *Pet.* 4. 8. *titude*

itude of Sins : Perfect Love
 1 John 4. 18. *casteth out Fear : Vaunteth*
 1 Cor. 13. 4. *not it self, is not puffed up,*
rejoyceth not in Iniquity, but
rejoyceth in the Truth : Beareth all things,
believeth all things, hopeth all things, en-
dureth all things. Love never faileth :
 Prophecies fail, Tongues fail, Healing
 decays in the World ; but these three
 abide, *Faith, Hope, and Love*, and the
 greatest of these is *Love*; and that just-
 ly, for Faith passes over, when we are
 persuaded we see God for our selves ;
 and Hope vanisheth, when those things
 we hoped for [are come:] But Love
 arrives at Fulness, and increases more
 and more, when Perfection is attain'd
 unto. If any one shall receive this in-
 to his Soul, tho' he is liable to Sin,
 and tho' he hath done many unlawful
 Works, if he increases his Love, and
 receives true Repentance, he may war
 against his Failings. Neither shall I
 leave thee this to cause thy despair,
 or to put thee out of hope ; if so be
 thou learn but what sort of Rich
 Man, and after what manner that
 Man

Man useth his Substance, that hath no place in Heaven.

XXXIX. If then a Man abounding in Riches, and he that in Poverty maketh a hard shift to live, may escape, and can attain to the Eternal Good Things: But if it happen, that he through Ignorance, or by an involuntary Necessity, after the Seal of Redemption, shall turn aside to Sin and Transgression, so as wholly to make a Shipwrack, he is rejected of God to all Intents and Purposes; but to every one that, with Truth from his Heart, turns to God, the Gates open, and the most willing Father receives his truly repenting Son: But it must be true Repentance, never to be guilty of those Sins any more, and utterly to root out of his Soul those Sins which he knew to be his Death: When these are taken away, God will dwell in thee again. For he says, *There*

will be a great and exceeding Joy in Heaven, to the Father and to the Angels; when one Sinner is con-

verted.

verted and repents. Wherefore he cry'd
also, I will have Mercy, and
 Heb. 6. 6. *not Sacrifice : I will not the*
 Mat. 9. 13. *Death, but Repentance of a*
 Ezek. 18. 23. *Sinner : And if your Sins be*
as Scarlet, I will make them
as white as Snow; and if they are blacker
than Soot, I will make them as white as
Wool. For it is possible to God only
 to grant Forgiveness of Sins, and not
 to impute Transgressions. Forasmuch
 as the Lord hath commanded us daily
 to forgive our Brethren that
 Mat. 6. 14. *repent: And if we being evil,*
 Luke 11. 13. *know how to give good Gifts,*
 how much more shall the
 Father of Mercies, and the good Fa-
 ther of all Comfort, who is all Bowels
 of Compassion, and of great Pity, who
 begets Long-suffering, to wait for them
 that turn unto him? Truly to be con-
 verted, is to cease from Sin, and to
 look back no more.

XL. God gives Remission of what is
 past; but of what is to come, every
 one for himself; and that is to repent
 and

and be sorry for what is past, and to beg a free Pardon from the Father; who alone, of all others, can make things that are done to be undone; and by his own Mercy, and the Dew of the Spirit, blot out Transgressions.

For in what things, says he, *I shall find you; in those I* *Evang. Apocr.* *shall judge you.* And he dai-

ly proclaims the End of all Things. So that he that doth well the greatest part of his Life-time, and towards the End thereof breaks out into Wickedness, all his Labours heretofore become foolish, being foil'd in the end of the Act. On the other hand, he that heretofore lived dissolutely, may afterwards, if he repents in time, recover the ill management of much time by Repentance: But he must use great diligence; as a Body that hath labour'd under a lingering Dissemper, hath need of a more exact Diet, and greater looking to. O Thief! wilt thou receive Forgiveness? steal no more. O Adulterer! burn no more. O Fornicator! henceforth be chaste. O Robber! re-

store again, and add thereto. O false Witness! learn Truth. O Swearer! swear no more, and break off thy other unruly Passions, Anger, Lust, Grief,

Fear: That upon thy going out, thou may'st find thy Adversary, and meet-

ing him here, to be reconciled to him. It is very impossible to cut off inbred Affections altogether, at once; but by the Power of God, and the Prayers of Men, and the help of the Brethren, sincere Repentance, and earnest Meditations, they may be regulated.

XLI. Wherefore the Proud, the Powerful and Rich Man, ought by all means to apply himself to some Man of God or another, thereby to have Strength and Direction from him. Reverence and respect one Man at least; accustom thy self also to hear one Man's speaking with freedom, whose Reproofs may be both smarting and healing. Neither is it good for the Eyes to be always intent upon pleasing Objects, but now and then to weep

weep also, and to be made to smart, thereby to grow stronger : So there is nothing more destructive to the Soul than continual Pleasure ; it is blinded with Dissoluteness, unless it be kept immoveable by a Word spoken with freedom. Fear him, when he is angry ; grieve with him, when he groans ; and reverence him, when he is appeased ; and prevent him, when he entreateth against a Punishment. Let him watch and pray many Nights for thee ; appeasing God with his usual Supplication. Neither doth God harden his Bowels against his Children that pray unto him : He will pray for thee with a pure Mind, if he be respected of thee as a Messenger of God, and in nothing made sad by thee, but for thy sake : This is unfeigned Repentance. *God Gal. 6. 7.*

is not mocked ; nor doth he lend an Ear to vain Words : He alone searcheth the Marrow, and Reins of the Heart ; and hears plainly them that are in the midst of Flames ; and hearkens to them that supplicate him

out of the Whale's Belly, and is near to all them that believe; and far from the Ungodly, unless they repent.

XLII. That thou may'st be well assured, yet more; if so be thou truly repentest, that Salvation worth hearing attends thee. Hear a Story, which yet is not a Story, but a true Narration delivered by the Apostle *John*, and worthy of Remembrance.

When after the Death of the Tyrant, he had returned to *Ephesus* from the Isle of *Patmos*; being desired, he went to visit the Neighbouring Places of the *Gentiles*; partly to appoint Bishops, and settle whole Churches; and God's Ministers, every one of them that were chosen, and marked out by the Spirit: And coming to a certain

City, not afar off, (whose Name also some People mention) and other Places, comforting the Brethren; and seeing a young Man, of an agreeable Stature, and of a graceful Countenance and Disposition; he looked upon the Bishop of
the

the Place, and said, *I charge thee to take all care of this young Man, in the presence of Christ and his Church.* He took him, and promised *John* to perform all things he said, who urg'd and press'd the same thing over again. And when *John* was gone to *Ephesus*, the Presbyter took the young Man, deliver'd to him, to his own Home, and brought him up, restrain'd him, and made much of him: But afterwards he slackned his great Care and Watching over him, as having set the Seal of the Lord for a perfect Watch over him. But when the young Man had Liberty something too soon, some of his idle loose Companions, that were accusom'd to all manner of evil Courses, debauch'd him. First, they draw him in with many costly Treats: Then carry him out with them to rob in the Night; still encouraging him to greater Mischiefs, till he was by little and little accusom'd. And out of Greatness of Spirit, being astonish'd; as a strong hard-mouth'd Horse, out of the right way, bites the Bridle,

and runs headlong more eagerly : So likewise he having utterly cast away all hopes of Salvation from God, he contrived in his Mind no small Matters, but committing great Villanies, in that he was once lost, he thought to suffer like the rest : Therefore taking them together, and forming a Gang, he became their active Captain, as being the most Violent, Bloody, and the Hardiest of them all. Within a little while after, some Business falling out, call'd *John* that way ; who, when he had settled all things he came about, said to the Bishop, *Come, give us the Pledge which our Saviour and I recommended to thee in the Presence of the Church thou art set over.* The Bishop was astonish'd at first, as supposing himself to be charg'd falsely about some Money he never had received ; and how to believe he had that which he never receiv'd, or how to distrust *John*, he could not tell. But as soon as *John* said, *I demand the young Man, and the Soul of my Brother :* The Old Man, fetching a deep Sigh, and all in Tears, answer'd,

answer'd, *He is dead. How! says John, what kind of Death did he die of? He is dead to God, (says he) he is grown wicked and dissolute, in short, a High-way-man; and now he is possessed of the Mountain over against the Place of the Assembly, with a Guard like himself. When the Apostle heard this, he rent his Cloaths, and beat his Head, saying, I appointed thee a fine Keeper of thy Brother's Soul: But get me ready a Horse and a Guide presently. As soon as he had them, he rid away strait from the Place of the Assembly; and when he was come to the Mountain, he was taken by the Thieves that were upon the Watch: He neither fled, nor intreated them, but cry'd, To this end I came, carry me to your Captain; who in the mean time stay'd for him in Arms, as he was. But when he knew John, as he drew near, he ran away for shame. But John, forgetting his Age, pursu'd him with all his Might; crying, Son! why dost thou fly away from me, thy old unarmed Father? Son, have pity on me, be not afraid, thou hast still hope of Life:*

I will answer to Christ for thee; and if there be occasion, I will suffer Death for thee, as our Lord did for us; I will lay down my Life for thine: Stand, believe, Christ sent me. Having heard him, at first he stood still, looking downwards; then he threw down his Arms; and afterwards trembling, he wept bitterly. Coming near also to the Old Man, he embraced him, making his Apology, as well as he could, with pitiful Lamentations, and being baptized as it were the second time in his Tears; hiding only his right Hand. But the Apostle engaging and protesting he had got his Pardon from our Saviour, praying kneel'd, and kissing his right Hand, purged as it were now with Repentance, brought him back into the Church; and making request for him with abundant Prayers; striving together with him, with frequent Fastings, calming his Mind with divers attractive Words, and left him not (as they say) till he had confirmed him in the Church; giving a great Example of true Repentance, and a large

large Token of Regeneration, and a Monument of the future Resurrection; [when, in the End of Time, the Angels shall receive them that truly repent into heavenly Tabernacles] greatly Rejoycing, singing Hymns, and opening the Heavens. But above all, our Saviour himself receives us first, sending forth a Light, which cannot be darkened, leading unto the Bosom of the Father, into Eternal Life, into the Kingdom of Heaven : He that believeth these things, and God's Disciples, and God being his Surety, in the Words of the Prophets, Evangelists, and living therein, both hearing and doing the Works; at his last going out, he shall see the End and clear Proofs of these Doctrines. He that receiveth an Angel of Repentance here, shall not repent then, when he shall leave the Body; neither shall he be confounded, when he shall see our Saviour coming with his Glory and Host; nor shall he be afraid of the Fire. But if any one is persuaded to continue, and sin on daily in Pleasure, and pre-
fers

fers Luxury here before Eternal Life, and turns his Mind from our Saviour that grants Forgiveness; let him not yet accuse God, nor Riches, in that he fell, and of his own accord lost his own Soul. But to him that looks for Salvation, and with Importunity and Violence seeks to obtain true Cleansing, and unchangeable Life; the good Father which is in Heaven will give it: To whom, through Jesus Christ, Lord of the Living and of the Dead, and through the Holy Spirit, be Glory, Honour, Strength, Eternal Majesty, both now and always, from Generation to Generation, and for ever, and for evermore. *Amen.*

*Part of Clem. Alexandrinus's**ὑπολοπάσεις.*

*Taken out of Nicetas Metrapolitan of
Heraclea's Exposition upon J O B,
Chap. 7. Ver. 21.*

THE Words of *Job* may be better understood thus: *Naked from Vice and Sin, as out of my Mother's Womb, was I formed of the Earth in the beginning; naked shall I return thither again:* But not of Possessions, for that is mean and vulgar; but from Vice and Sin, and from that dark Idolatry that follows them that have lived unjustly. According to that which is in every Body's Mouth, Even all Men are born naked, and are carried out again naked, bound up in a Winding-Sheet only. But God hath prepared for us another Life, and hath made this present Life the High-way to it; appointing the Use of Possessions as Voyage-Provision only; and when we have

have once pass'd this Way, the Riches of our Possessions forsake us. There is nothing of all we have is our own, except one Possession, that is, Godliness; of which, Death when it comes will not rob us; but of all other things he strips us, even whether we will or no. We all receive a Portion to sustain Life, and every one having gathered this Fruit thereof, goeth away, leaving a very short Monument of Life; and this is the End of all Humane Felicity, and the Period of the Good Things of this World. Well therefore may an Infant, putting his Head out of his Mother's Womb, begin with a Cry, and not with Laughter. He weeps, as crying out against Life, by which he is made to taste the Gifts of Death from his very first beginning. As soon as he is born, he gets the Breast with his Hands bound, and his Feet bound with swadling Bands. Oh Original of Life, the Fore-runner of Death! An Infant just come to Life, without any more ado, has the Dress of dead Men brought and put

put upon him. Nature puts them in mind of their latter End. Wherefore a new-born Child crying out, calls as it were to his Mother in Lamentations after this manner : ‘ O Mother ! why hast thou brought me forth to this Life, in which to live, is an advance towards Death ? Why hast thou brought me into a Life of many Troubles, in which, as soon as I am born, swadling Bands are the first thing I have ? Why hast thou engaged me to such a Life, in which even Youth is pitifully hurry’d up and down, before Old Age comes ; which, when it is come, is to be shunn’d as the Harbinger of Death ? O Mother ! the Race of Life is dreadful, it bringeth Death to them that run the Course. We have a miserable Road of Life, having the Grave for an Inn, to them that walk in it. We sail in a difficult Sea of Life, about which Hell as a Pirate hovers. Man alone, of all Creatures, is born naked, without Arms or Cloathing born with him. Not as if he was thereby inferior

fior to all other Living Creatures; but that our Nakedness, and our bringing of Nothing along with us, should work in us Carefulness, and Carefulness discover Prudence, and drive away Idleness, and bring in Arts against Want, and find out many Inventions. For he that is naked is very cunning, spurr'd on by Necessity, as a Goad; how to shelter against Showers, how to fence against Cold, how to ward off Blows, how to till the Ground, how to awe wild Beasts, how to tame the strongest Creatures. For being wet, he built a Roof; being pinch'd with Cold, he found out Cloathing; being smitten, he contrived a Breast-plate; his naked Hands being scratched all Bloody with Thorns in tilling the Ground, he devised the help of Instruments; being exposed naked a Prey to wild Beasts, he found out of Fear an Art to frighten them that made him afraid. His Defenceless Condition found out one thing after another, that even Nakedness might be a Grace and Gift of God. Therefore

Job,

Job, being made bare of Money and Possessions, of a brave and numerous Off-spring, and all taken away in a little time, cry'd out in this thankful Expression, *Naked came I out of the Womb, Naked shall I return thither: To God, without doubt, and to the State and Rest of the Blessed.*

Out of Clem. Alexandrinus's
PÆDAGOGUE.

Hymnus ad Pædagogum.

T*His Chaplet, Master, I to thee present,
Ty'd with a Twine of Words, with
good intent;
I gather'd it in a pure untainted Field,
Its full Possession to thee I freely yield:
As the laborious Bee, her Honey Comb,
The best and rarest in her Thighs brought home,
Picks out a Present to the Master Bee.
(I am, tho' mean, a Servant unto thee.)
'Tis meet, for all thy Counsels unto me,
To celebrate thy Name with Praises free.*

O King

*O King of Men! from whom all Good proceed,
Under whose Guidance good Men all succeed.
Thou hast all Things, (who can thy Worth re-
hearse?)*

Thou art the Father of the Universe.

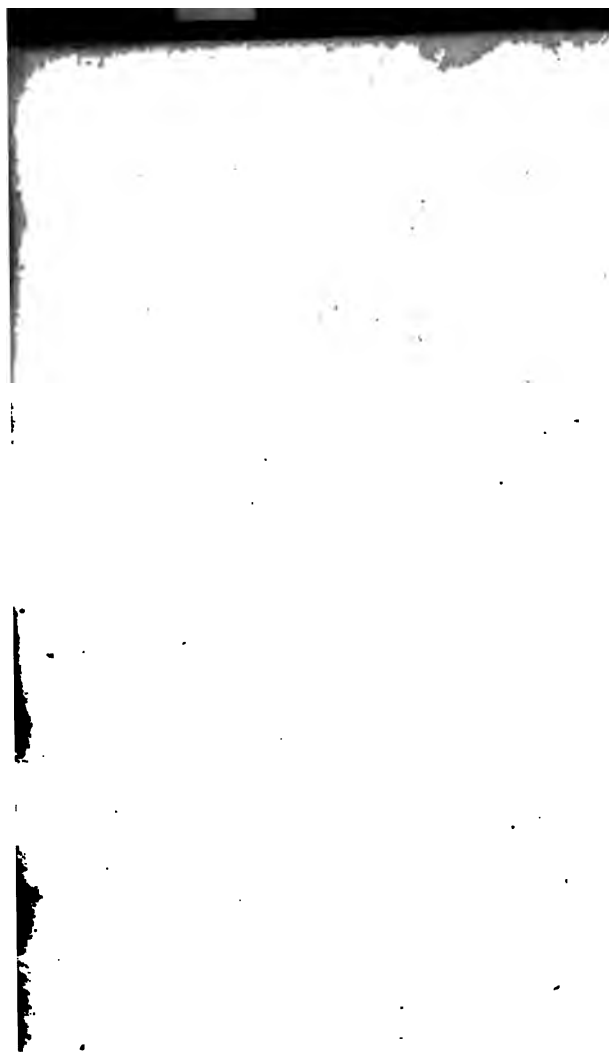
*'Tis thou the Heavens into a Mould did cast,
And by thy Eternal Word did make them fast.
Thou mad'st the Light, and also mad'st the Day,
The Stars which in unerring Paths do stray :
Thou mad'st the Globe, both Earth and Sea to
stand ;*

*The Years encircling measure's at thy command :
The Spring, hot Summer, Autumn, Winter cold,
Their uninterrupted Comely Order hold.*

*Out of Confusion, without form and void,
Thou mad'st all Beauties which are by us enjoy'd .
Grant me, the Life thou gav'st me well to lead ;
And upon all I do, thy Blessing spread ;
All thy divine Commands to keep and do ;
Always to praise thee, and thy Wisdom too ;
The Everlasting Word, which now dwells with
thee ;*

Which ever was, and evermore will be.

*Not Poverty nor Riches to me give,
With Food convenient let me always live :
And Father, when thou tak'st away my Breath,
Let me obtain a Righteous Person's Death.*







1

